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ABSTRACT

Dr. Anna Ortiz is a scholar who explores the ethnic identity development of college students and the experiences of underrepresented college students in a context in which white culture represents the norm in higher education. This paper explored the background and research of Dr. Ortiz. Her research has been influenced by her cultural and educational experiences, her professional experiences, and her feminist perspective. The work of Anna Ortiz on ethnic identity development comes from psychosocial development models, with the work of A. Chickering a marked influence. The primary method of research conducted by Ortiz is qualitative. This paper reviews some of her research studies in the areas of ethnic identity development, the cultural identity of college, and the deconstructing of Whiteness. As a research, Dr. Ortiz is not afraid to challenge the current system to ask important questions about higher education and cultural identity. (Contains 13 references.) (SLD)

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An Analysis of Dr. Anna M. Ortiz's Research:

Developing a Foundation in Ethnic Identity Development

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November 3, 2003

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Introduction

In the field of college student research, Dr. Anna Ortiz is a current, accomplished scholar who explores the ethnic identity development of college students. She expands this area of research to address the experiences of underrepresented college students and the concerns of White culture representing the universalized norm in higher education. In this paper, I investigate the background of Dr. Ortiz, the development of her research, and the theoretical structure of her work. In addition, I analyze her research by reviewing several of her publications and describing the foundation she developed to guide her research.

Anna Ortiz, Ph.D.

To evaluate research conducted by Dr. Anna Ortiz in the area of ethnic identity development, it is important to become acquainted with her background. Ortiz discussed her upbringing, life experiences, and research perspective in two publications (Cooper, Ortiz, Benham, & Scherr, 2002; Ortiz, 2000). Ortiz grew up in a multi-ethnic community in California where her family followed many Mexican American traditions. However, because her mother is Portuguese, her cultural background included traditions from both cultures (Ortiz, 2000). In the book *Finding a Home in the Academy* (Cooper, Ortiz, Benham, & Scherr, 2002), Ortiz noted the unique educational experience of her pre-college years. For instance, her high school history classes focused on the history of Native Americans, Latino/as, and other diverse groups. This perspective contrasted with the Western perspective taught in her undergraduate institution as well as most traditional curricula in higher education. .

Ortiz pursued a B.S. degree in Human Development at the University of California, Davis. At Davis, her college experiences differed from her previous educational background. Surprisingly, she needed to learn Western history, culture, and ideals. In addition, she found a dichotomy between those that overemphasized her cultural identity and those that placed little value on her cultural perspective. She explained through a dialogue in *Finding a Home in the Academy* (Cooper et al., 2002), "I became the diverse other that was sought after for student leadership positions, at the same time I discovered that being White, affluent, with the correct cultural capital was the way to be. That being so, I embarked on a voyage, not to change the way I looked, like you Maenette, but to acquire the cultural capital I thought necessary to fit in with my White peers and their communities" (p. 73).

After earning her Bachelors of Science degree at Davis, Ortiz went to The Ohio State University to earn her Masters in Higher Education. Following Ohio State, Ortiz worked for seven years in residential life at the University of California, Davis and Chapman University. Ortiz discussed her professional experience in student affairs.

> My professional experiences as a student affairs administrator and later as a teacher in the college setting taught me about the experiences of culturally different students in the academy. Working with Latino/a students in a residential cultural house taught me a great deal about issues of policy and identity politics in the university but even more about the struggles and successes of very special and unique students. My comfortable middle-class upbringing and the guidance and pressure of my college-educated father and his high goals for me supported my college pursuits. Working with those students in Casa Cautehmoc, who straddled two worlds—the home and academy—gave me insights that would have otherwise taken me years to develop. (Ortiz, 2000, p. 68)

In 1997, Ortiz earned her Ph.D. in Higher Education and Organizational Change at the University of California, Las Angeles. She wrote her dissertation on the ethnic identity development of college students. After earning her Ph.D., Ortiz became a faculty member at Michigan State University. Ortiz, now a professor at California State University in Long Beach, currently conducts research on ethnic identity development, multicultural education, and partnerships between academic and student affairs.

Ortiz provides a new and refreshing approach to the field of student affairs and college student research. In the following sections, I trace Ortiz's work through the following categories: 1.) influences that shaped her research in college student ethnic identity development; 2.) theoretical frameworks that helped inform her research; 3.) the research methods she used in her studies. Finally, by analyzing her research in identity development, I propose three important themes appear as a foundation of her research: *Ethnic identity development of college students*, *cultural identity of higher education*, and *developing multicultural perspectives*. Through these themes, Ortiz critically examines past approaches and provides important recommendations to improve the effectiveness of the profession.

Influences on Ortiz's Research

When looking at the influences on Ortiz's research, three areas emerge. First, her cultural and educational experiences influenced her interest in and commitment to ethnic identity development of college students. Her professional experiences in student affairs defined how she applies theory and research. In addition, her feminist perspective channeled her research approach.

Ortiz recognized that the topic of ethnic identity development cannot be removed from the self (Ortiz, 2000). Her experiences growing up in a rural California community, attending U.C. Davis, and working in student affairs definitely led her to research this area. Ortiz (2000) explained, "These experiences led me to think about ethnic identity and cultural identity as a foundation for my research agenda in studying college students" (p. 68). In addition, she stated that the exploration of one's cultural identity is critical to be successful as a researcher and teacher of college students.

With professional experience in residence life, Ortiz knows the importance of connecting theory to practice. Her work often includes models and recommendations on how to implement theory and research into practice for student affairs professionals (Ortiz, 1999; Ortiz & Rhoads, 2000). Her work experiences gave her insight on what is needed in the student affairs profession and how administrators can develop a more inclusive campus environment.

Another influence on Ortiz's professional career in college student research is her women mentors (womantors) that helped guide her professional career. "When I was a student I had very positive experiences, strong role models, women who believed in my potential. I call these women my 'academic mothers,' my 'womantors.' With their guidance and support I felt nurtured, safe, and secure. It was as if they were shielding me from the nasty ugliness of color blindness and other acts of discrimination" (Cooper et al., 2002, p. 74). Ortiz also has a feminist perspective in her research that helps her critically analyze the white culture of higher education and the development of a student's ethnic identity while interacting with this culture.

Theoretical Framework of Ortiz's Work

Ortiz's work on ethnic identity development comes from psycho-social development models. In the field of student affairs, Chickering's model of College Student Development

(Chickering & Reisser, 1993) is probably the most familiar and often used. Arthur Chickering studied seven major areas (or vectors) of development during adolescence and early adulthood. These areas are called vectors because they comprise a direction and magnitude. Chickering's model is not a stage model, because students work on different vectors at the same time. The seven vectors include: 1) developing competence, 2) managing emotions, 3) moving through autonomy toward independence, 4) developing mature interpersonal relationships, 5) establishing identity, 6) developing purpose, and 7) developing integrity (Chickering & Reisser, 1993).

Chickering's work helped frame Ortiz's analysis of ethnic identity development in the college environment. The seven vectors provided a background for her work in identity development, and they helped identify the mature relationships student must attain in college (Ortiz & Garcia, 2001). However, Ortiz criticized Chickering's vectors because the development of his research focused mainly on traditional White students. Typically the model does not relate well to underrepresented students.

Since Ortiz conducted research in the area of Ethnic Identity Development, she often used Cross' notable Model of Nigrescence (Cross, 1971). The model presents five stages beginning with the *Pre-encounter Stage* which involves a Euro-American perspective dominating an individual's world-view. Next, the individual experiences an event that causes the person to confront and reinterpret their worldview in the *Encounter Stage*. Typically, this event involves an act of racism from an individual in the White predominate culture. After the event, the individual immerses herself or himself in Black culture in the *Immersion-Emersion Stage*. The individual then transitions to the *Internalization Stage* that resolves the individual's inner conflict from the earlier stages. Finally, the individual enters the *Internalization—Commitment Stage* and becomes committed to socio-cultural and political reform to support one's ethnicity in the community (Chickering & Reisser, 1993; Cross, 1971; Ortiz, 1997).

Ortiz used other theories of identity development and college student outcomes in her research on college students. For instance, she used Marcia's Theory of Identity Status Model and Helm's Majority Group Identity Model (Ortiz, 1997; Ortiz & Garcia, 2001) to construct the progression of research in ethnic identity development of college students. In her articles, she also utilized Astin's and Tinto's research on college students to help the practitioner develop an understanding of the historical research on college students and justify the need to expand the research to include underrepresented students.

Research Methodology Themes in Ortiz's Work.

The primary method of research conducted by Ortiz is qualitative (Ortiz, 1997; Ortiz, 2000; Ortiz & Garcia, 2001; Ortiz & Moore, 2001; Ortiz & Rhoads, 2000). She pursued research from the Emergent Paradigm. Since she conducted research in the area of ethnic identity development of college students, the research method needed to be exploratory in nature. Qualitative interviews help the researcher understand the student's definitions of identity development from their own definitions. Ortiz (1997) stated, "We thought that a qualitative approach to the question of ethnic identity development could provide an opportunity to study ethnic identity, by asking students to freely define their ethnicity, how they saw its development, and its meaning in a contemporary setting" (p. 1).

Ortiz typically utilized semi-structured and unstructured ethnographic interviews in her research. Furthermore, she used both individual interviews (Ortiz, 1997) and focus groups (Ortiz & Moore, 2001) depending on the type of information she was trying to obtain. Ortiz also highly

recommended that the interviewer be from a similar background as the student. "When possible, research designers should match interviewer and participant characteristics to create a situation where, because the interviewer and interviewee are well-suited, rapport can be established easily and a rich array of data resulting. This is especially critical if the research topic is one that where identity and power differences illuminate unique variations in the experiences of the population"(Ortiz, 2003, p. 14).

Ortiz used quantitative research in her work as well (Ortiz, 1997; Ortiz & Garcia, 2001; Ortiz & Heavy Runner, 2003; Ortiz & Moore, 2001). Quantitative measures often became triangulation methods to ensure the qualitative data reflects the research area and the study's findings. For instance, in Ortiz's (1997) study on ethnic identity development of college students at UCLA and Cal State Dominguez Hills, she used a collective self-esteem inventory from Luhtanen and Crocker to support the data gathered from the interviews. In addition, Ortiz applied other methods of triangulation. In her study on study abroad students and ethnic identity development, she utilized research teams to develop a thesaurus to help code transcripts (Ortiz, 1997; Ortiz & Garcia, 2001; Ortiz & Moore, 2001).

Ortiz's Research on Ethnic Identity Development

To understand Ortiz's approach to ethnic identity development and the progression of her research area, I will briefly review her articles and work in this area. In addition, this review will develop the nucleus of the paper's final analysis.

Ortiz wrote her first publication while she was a Ph.D. student at UCLA. The article "Enhancing Student Development in Community Colleges" addressed access and equity issues in American community colleges. As Ortiz (1995) asserted, this is a significant issue in higher education, because community colleges serve a more diverse student body than four-year institutions. Furthermore, traditional student development theories neglect the community college populations. Ortiz identified how community colleges can use practical student development approaches for four groups of community college students. These groups included underrepresented students (ethnic minorities), transfer-bound students, nontraditional aged students, and vocational education students. Ortiz provided some recommendations for the student affairs practitioner to address the needs of these students. For instance, she suggested "scaling down the environment" by using student groups and academic department activities. Inviting families to functions also helps many of these students. For students transferring to four year institutions, she strongly recommended that faculty prepare students for the transfer and know how to work with underrepresented college students.

Her dissertation, "Defining Oneself in a Multicultural World: Ethnic Identity In College Students" (Ortiz, 1997), became her next piece of research. The dissertation is a qualitative study that looked at ethnic identity development of college students. Through a group of researchers, the study included semi-structured interviews with a diverse set of 59 college students from two colleges in California. To briefly summarize the work, her findings established that ethnic identity is an important component in the lives of African American, Latino/a, and Asian American college students. In addition, student backgrounds (high schools, neighborhoods, families) with a significant number of co-ethnics helped establish a stronger sense of ethnic identity. Student experiences with multi-ethnic interactions helped develop their identity as well. Finally, students joined student organizations and took ethnic study courses to help establish their own ethnic identity.

In her chapter of the book "Reconceptualizing the Collegiate Ideal" (Toma & Kezar, 1999), Dr. Ortiz (1999) critically examined the collegiate ideal and its impact on higher education. Ortiz argued that the collegiate ideal—cultural identity of higher education—was created to encourage student identification with college. Some examples of the collegiate ideal include history, mission, artifacts, settings, norms, values and traditions (Ortiz, 1999). This ideal strengthens the student's identification with college and helps with retention and achievement efforts. However, the collegiate ideal is based on white culture. Through this chapter, Ortiz asked the question whether the collegiate ideal can be transferred to students that have been traditionally excluded. Ortiz also criticized student affairs for continuing to establish the current collegiate ideal and not trying to institutionalize it to underrepresented and non-traditional students. At the end of the article, she strongly encouraged the need for campus culture and climate to include underrepresented students in college.

In her next publication, Ortiz (2000) provided a guide for college instructors exploring cultural identity in the classroom. The piece introduced cultural identity, covers its basic concepts, and establishes how cultural identity enhances and sometimes challenges the learning environment. She also provided a guide for dealing with cultural differences in the classroom by encouraging instructors to understand differences in perspective and worldviews, defining how students can attain "intercultural perspective taking", and providing recommendations to develop intercultural competence in the classroom. Through out the publication, Ortiz referred to her studies on ethnic identity development of college students (Ortiz, 1997) and study abroad experiences (Ortiz & Moore, 2001).

In the same year, Dr. Ortiz published an article with Dr. Robert Rhoads on White racial identity and multicultural education (Ortiz & Rhoads, 2000). This article began by addressing the need for racial equality in education. As a way to achieve equality, the authors provided a convincing argument for multicultural education. However, multicultural education typically focused on the culture of underrepresented students and does not address white racial identity and the marginalization of non-whites. To further multicultural education, the authors strongly encouraged multicultural education to address white racial identity and the privilege that goes along with being white. The article established a model/theoretical framework to look at Whiteness. The model has 5 stages: 1) understanding culture, 2) learning about culture, 3) recognizing and deconstructing white culture, 4) recognizing the legitimacy of other cultures, and 5) developing a multicultural outlook (Ortiz & Rhoads, 2000). The authors believed the third stage—recognizing and deconstructing white culture—to be the hardest stage to address. Ortiz and Rhoads see this as a framework to reduce prejudice, establish ally development, and address social-action oriented goals.

In her recently published chapter in the book "The Renaissance of Native American Higher Education: Capturing the Dream," Ortiz and Heavy Runner (2003) studied Native American college students and the institutions they attend. The publication first examined Tribal Colleges/Universities (TCUs) and their impact on the education of Native Americans. It presented an extensive amount of statistical information on college attendance and the TCUs connection to their communities. The chapter also addressed incorrect assumptions about Native American college students, important facts about Native American college students, the significance of TCUs on supporting these college students, and their experiences at predominantly white institutions. The chapter concluded with the authors giving recommendations for Tribal Colleges and Universities.

Ortiz has also completed several studies and publications on other issues in higher education. Some of these included a study on students who study abroad (Ortiz & Moore, 2001), the Latino/a student experience, and a chapter on ethnographic interviews (Ortiz, 2003).

To help analyze her work in ethnic identity development, three themes developed while reviewing the literature. These themes include Ethnic Identity Development, the Cultural Identity of College, and the Deconstructing of Whiteness. These three themes develop a foundation for Dr. Ortiz's work on identity development of college students and multicultural education.

Ethnic Identity Development

Ortiz started her career in college student research with investigating the ethnic identity development of college students. In her Dissertation (Ortiz, 1997), she questions Cross' Model of Nigrescence and challenges the assumption that minority students must first experience an internal or external conflict (typically racism) with a person or group from a majority group. Her dissertation found that students develop ethnic identity in many ways that include positive interactions with family, friends, community, and other ethnic groups.

A significant finding in Ortiz's studies on ethnic identity development is that a multi-ethnic experience enhances ethnic identity (Ortiz, 1997; Ortiz & Garcia, 2001). When students have positive interactions with people form other cultures, they begin to examine their own culture. As stated by Ortiz and Garcia (2001):

> Students said that having multi-ethnic peers caused them to consider their own ethnicity because they served as role models in the ethnic identity exploration process. When these interactions were positive, diverse peers helped to make the students feel more comfortable, giving them confidence to explore their own ethnic identity in a somewhat non-threatening environment. (p. 12)

Similar to multi-ethnic experiences, a significant amount of co-ethnic relationships also enhance ethnic identity development (Ortiz, 1997; Ortiz & Garcia, 2001). Typically, when a student sees a peer exploring their ethnicity and identity, it encourages them to do the same. In addition, exploring ethnic identity development with other co-ethnics help students reach out and become involved in cultural and political issues. Ortiz (2001) also noted that a student can sometimes feel guilty if they are not involved in their ethnic group. "Students felt guilty when they were not a part of their ethnic peer group because those co-ethnics expected their participation in ethnic student organizations and expected a high degree of commitment to the ethnic group" (Ortiz & Garcia, 2001, p. 14).

Ortiz (1997) also learned that family members and cultural events played a significant role in the ethnic identity development of college students. Through family members, students learned about the values of their culture, their traditions, and celebrations. For many students, they became detached from these cultural experiences during high school. However, College became a time for students to return to their cultural background and understand the importance of family in their ethnic identity development.

Once in college, students also found that joining student organizations and taking ethnic studies and language courses furthered their ethnic identity development. Through student organizations, students interact with their peers and understand the social and political context of ethnic identity. In addition, ethnic studies and language courses help students understand their cultural history, traditions, and improved their self-esteem (Ortiz, 1997; Ortiz & Garcia, 2001).

Cultural Identity of Higher Education

In the publication "The Student Affairs Establishment and the Institutionalization of the Collegiate Ideal", Ortiz (1999) researched the institutional and cultural identity of higher education. Through reviewing this identity, she explored the concept of the Collegiate Ideal. The Collegiate Ideal "resembles what scholars have defined as campus culture. Institutional history, mission, physical artifacts and settings, norms, tradition, values, practices, beliefs, and assumptions that guide individual and group behavior are all components of the college campus culture" (Ortiz, 1999, p. 48-49). Institutions receive benefits from the collegiate ideal. The ideal helps with recruitment, fundraising, and developing campus community.

Throughout history, student affairs administrators supported the collegiate ideal by institutionalizing the traditions and rituals that are associated with the ideal (Ortiz, 1999). Student affairs encouraged students to live in the residence halls, participate in student organizations, and acquire campus leadership roles. This encouragement perpetuates the collegiate ideal. For instance, the collegiate ideal is often formally introduced to students through Orientation programs. Through these programs, students are introduced to the values, customs, and culture of campus.

Ortiz (1999) emphasized that the collegiate ideal does not often include underrepresented college students including students of color, students with disabilities, and nontraditional students. The student affairs perspective often encourages all students—including students of color, nontraditional students, and students with disabilities—to become involved in campus and embrace the collegiate ideal. However, Ortiz (1999) argued that the collegiate ideal was not made for their needs. She makes her case by looking at nontraditional students.

> This perspective forces the nontraditional student into a mold that was not meant for him or her. It is a mold that does not consider unique life circumstances and denies that nontraditional students have anything to contribute that may be of value to traditional students. (Ortiz, 1999, p. 54)

A significant concern for student affairs: How can the collegiate ideal change to include all students? Ortiz (1999) stressed that student affairs administrators need to lead the way and broaden the ideal to meet the needs of students of color, nontraditional students, and students with disabilities. For example, she recommended the use of computer communications to develop community and invite family members to more campus events.

Deconstructing Whiteness

Another way Ortiz has explored identity development is to look at White racial identity development through work she conducted with Robert Roads. In "Deconstructing Whiteness as Part of a Multicultural Educational Framework: From Theory to Practice" (Ortiz & Rhoads, 2000), the authors presented a five step model to be used in multicultural education courses.

Ortiz and Rhoads (2000) argued that discussions of race in America typically revolve around African Americans, Asian American, Native Americans, and Latino/as. To understand white privilege and its universalized norms in society, we also need to look at White racial identity development and analyze its culture. As stated by Ortiz and Rhoads (2000), "by ignoring the cultural complexities associated with White racial identity, practitioners and scholars may unwittingly contribute to the universalization of Whiteness, and consequently, the marginalization of non-White racial identities" (p. 81).

In the article, Ortiz and Rhoads (2000) provided a framework for student affairs practitioners to use in multicultural education. This framework serves not only a guide of how

student affairs can help students, but it also provides a guide on how we can change higher education. In the future, the authors see this model developing into other means to reduce prejudices and encourage social action.

Analysis and Developing a Foundation

Because Ortiz is relatively new to the research of college students, it will be difficult to analyze the evolution of her work for the past ten years. Therefore, I focus on the development of her research foundation. In addition, I review the voice she developed through her work, the theories she challenges, and her future research direction.

Ortiz provides a new perspective to the field of student affairs and college student research by developing a voice that critically examines the field and the use of theory. Even in her first publication (Ortiz, 1995), Ortiz acknowledged that traditional student development theories do not address the issues of community college students. However, she encouraged community college administrators to use theories, and she provided useful recommendations for community college practitioners that are grounded in theory. In later articles, she still supported the use of theory, but encouraged changes in student affairs practice that often leave out underrepresented students. For instance from the Collegiate Ideal:

> While it goes without saying that student affairs staff are sincere in their efforts to offer students the best, most developmental educational experiences, the idea of college as place and myth continues, and not in ways that are necessarily inclusive or otherwise beneficial. A telling example of how the institutionalization of the collegiate ideal persists is the limited success of the diversity or multicultural programming typically offered by student affairs staff through out the year (Ortiz, 1999, p. 53).

Ortiz (1999) later stated,

> However, the image of college does not change. What we see when we imagine "college" remains full of traditional symbols, activities, and students. The presence of liberalism, mainly behavioral and social is arguably the only 'diversity' allowed in the myth of college (p. 53).

Although the two articles have different topics (community colleges and the collegiate ideal), Ortiz's later publications tend to have a stronger voice that provides both deep analysis and useful recommendations.

Ortiz also presented a new perspective in the area of ethnic identity development theories. As stated earlier, Ortiz typically used Cross' Model of Nigrescence (Cross, 1971) in her work. She showed that the theory does have importance and usefulness in practice. However, she also demonstrated that the theory needs expansion to include multiethnic experiences, family background, and co-ethnic relationships (Ortiz, 1997; Ortiz & Garcia, 2001). Her work does not attack the legitimacy of other ethnic identity development theories (e.g. Cross, Helms, and Marcia). She provided a new perspective and included experiences that occur on today's college campuses. Through her use of past theories, she provided a theoretical framework for her research and presents a refreshing point of view that applies to practice.

Since Ortiz once served in student affairs administration, her publications also propose useful suggestions to guide practice. Her articles typically start with introducing theory, analyze its framework and use in practice, and provide recommendations of using the theory in practical

situations (Ortiz, 1995, 2000, 2003; Ortiz & Heavy Runner, 2003; Ortiz & Rhoads, 2000). Her work definitely combines theory with practice.

Overall, it would be easy to say that her research criticizes student affairs and past student development theories for not meeting the needs of all students. However, her criticism does not negate past theories or the role of student affairs administrators. She criticizes by providing a new perspective and suggesting recommendations that promote inclusion and identity development. Her work offers a true sense of academic criticism—it is thoughtful, based on research, and provides new directions.

Through reading Ortiz's work, a triangle emerged to become the foundation of her research. The triangle's three sides include: *Ethnic Identity Development*, *Cultural Identity of Higher Education*, and *Developing Multicultural Perspectives*. Definitely, most of her work focuses on the ethnic identity development of college students. However, she ties in the other sides in her research. Through her work, we established that college students enhance their ethnic identity development through multiethnic interactions, familial experiences, and other occurrences. Ortiz also points out that students from the non-majority cultural identity are entering into a cultural identity (the collegiate ideal) that is based on the majority White culture. Through deconstructing Whiteness and learning more about White racial identity, we are able to expose White privilege, see its universalized norms in higher education, and develop a multicultural perspective to create a new collegiate ideal. In many ways, the White Racial Identity model is a practical guide for student affairs professionals to deconstruct and expand the cultural ideal to meet the needs of all students.

Of course, several publications fit only one side of the triangle. For example, the article on White Racial Identity (Ortiz & Rhoads, 2000) fits with the *Developing a Multicultural Perspective* side of the triangle. However, several recent works fit two sides. For instance, her work on student experiences studying abroad fit the *Ethnic Identity Development* side and the *Multicultural Perspective* side. Through her work with students studying abroad, Ortiz and Moore (2001) found that students with meaningful experiences abroad enhance ethnic identity development and can be useful for developing a multicultural perspective for students.

Through analyzing her work, I see Ortiz continuing her research on the ethnic identity development of college students. Potentially, she will develop a model that will include the experiences of all students of color and recognize the importance of previous cultural experiences, familial influences, and multi-ethnic interactions. Furthermore, I see her continuing her work on creating models that enhance multicultural education. Her article on White racial identity (Ortiz & Rhoads, 2000) opens the door to new research areas and the exploration of student cultural experiences and prejudice reduction.

Conclusion

Dr. Ortiz is an exciting new researcher in the field. She is not afraid to challenge the current system and ask important questions about higher education and cultural identity. She also created a solid, resilient foundation for her continued research in the area. It will definitely be exciting to see where she will take us in the coming years.

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